/7 cont./

843 278 Sometimes a woman who knows that her delivery is likely to be difficult takes various herbs, which she buys from the women of the Sierra de Jarara, who understand their curative properties, or gets someone to obtain them from the Arhuaco /Cagaba/ Indians, to whom they frequently go in search of medical remedies.

844 278 At the time that labor pains begin, the woman takes infusions of various herbs which her relatives have previously obtained. With these the delivery progresses rapidly, and the birth occurs quickly and successfully. Also during delivery she takes one or more doses of the juice of the herb which serves to reduce the size of the fetus.

842 278 Once the child is born and in case the placenta is delayed, the woman drinks the juice from the pulp of a pumpkin (Crescecia Cujeta) and that of a new /nueva/ herb with the purpose, once the delivery has occurred, of preventing an early recurrence of pregnancy once sexual life is renewed. This has the property of preventing conception for a period up to four years when taken in larger than normal dosage.

844 If the herbal remedies do not produce the hoped-for result, the woman's relatives with her assistance recapitulate the taboos that were possibly violated during the months of pregnancy by her, by her husband, or by both, and they endeavor to make some sort of reparation. Thus, for example, if she had seen a snake in its hole or if her husband had killed it, or if she had looked fixedly at it and had not complied with the precept to step over it to arrest its baleful influence, as is their belief, her relatives go in search of a snake of the same species, which they kill and bring to place on the abdomen of the woman in labor, after which the delivery is successfully accomplished. Should they find that the husband was hunting with firearms or had simply fired a gun, they proceed to wash /8/ the barrel of the firearm in question and give this water to the woman to drink. With this the delivery is quickly completed.

VI

MATERNITY

844 Care of the mother at childbirth. The responsibility for the life and well-being of the children is shared by the father and the mother, but it falls directly on the mother when the father is absent from home during her pregnancy or delivery; she must give him a full account of his children, since otherwise he will put in a claim against her for any supposed neglect, making her pay for the death of the child. This is why the woman during the delivery of her child submits to all the customary prescriptions covering these cases and seeks the help of her relatives and their backing, because the responsibility in the last instance will fall on them, since it is they who must pay the corresponding indemnity.

The first child is born in the maternal home. If the mother is not already there, the husband should take her to her maternal home before the event, with the careful attention necessary so that no ill-effects are caused by her traveling. At the moment of delivery she is preferably attended by her mother, or if she is not available, by her eldest aunt or by the most important and knowledgeable aunt in preference to the others, should the first be unavailable. The grandmother may also assist if she is still capable. In the absence of the relatives just mentioned, the sisters are asked to help. The married ones are preferred to the unmarried, but in the event of special urgency one of these will [175] be called in. It would seem that these preferences are due to white influence because in localities less in contact with the said /white/ culture there is less concern in this regard.

For some time now they have been making use of Indian women expert in midwifery, who give their services for a fee. The midwife may be accompanied and aided by the mother of the pregnant woman in the first place or successively by the others just enumerated if they wish to be present and co-operate in the delivery.

/129 cont./

844 At later births the Guajiro mother may be obliged by special circumstances to receive assistance from other persons. When she lives with her husband's relatives she gets help from her mother-in-law or from one of her husband's aunts. If she should be alone and her home is some distance from neighbors, she will arrange beforehand for the presence of a midwife and for her /130/ assistance later or that of a very friendly neighbor. Nevertheless, there are occasions when she can receive no other aid than from her sisters-in-law, and then married women are preferred to single ones. If the woman is alone with her husband, he, being acquainted with the physiological process, will help her because he knows what to do and because circumstances oblige him to intervene. But it is frequent for a woman to give birth alone because the event takes her by surprise on the road while she is traveling, or in the woods while gathering fruit, or in the forest, where she has gone to round up the animals, collect firewood, etc. Also /she gives birth alone/ when her home is located in a remote place and she is unable to get help in time.

The place of birth of the infant varies according to his seniority, that is to say, the first is born -- as we have seen -- in the home of the mother's parents or of her most important uterine kinswoman. It is arranged to occur there for two reasons: so that her relatives may take charge of the case and give better care to the mother and child; and because the birth of the first child is considered the most difficult and if the woman is not with her relatives the latter cannot assume responsibility for her life before the husband, who in the event of his not having taken her to them will have to face the consequences before her relatives, who may present a claim for compensation payment in case of the death of the mother, of the child, or of both. Also included in this is their feeling about the death of a first-born child, which by their magic interpretation requires the mother to submit to a special after-treatment, which is handled by the maternal consanguineous relatives and which has been spoken of in a previous chapter.

/130 cont./

844 The second child is usually born in the house of the husband's parents where the couple sometimes goes to reside. The former in this case take over the responsibility for the life of the child and the welfare of the mother and baby.

The third and subsequent children are born at the place where the parents established their permanent residence.

When the woman can obtain assistance, she waits until she feels the birth pains with a certain intensity and frequency and then calls the woman who will deliver the child. We have no knowledge of the use of any means to accelerate the birth. The woman who acts as midwife gets together beforehand a large gourd for a low seat, which she uses for the birth. She places it on something soft (clothing) or on the ground in the central part of the room, or on a small mound of sand which is covered with cloths onto which the child can fall without getting hurt at the moment of birth.

At the beginning of the delivery the mother walks about the room or the house, and when labor is advanced she is seated on the edge of the seat, or gourd, /131/ with her legs apart, in position to give birth. During the spasms of pain she supports her elbows on her knees and presses her stomach, as she is told to do by her helper, and keeps as still as possible, because otherwise the head of the child as it emerges might be rubbed against the edge of the seat, and thus he might be hurt or even killed, for which she or the midwife could be held to blame and be obliged to pay the husband for the mishap.

Another way of giving birth is to squat when birth is imminent or to kneel, bending forward to help the descent and egress of the baby. Also nowadays the mother is made to lie supine on the ground on some clothes, with her legs drawn up and open.

The child is received into the hands of whoever is assisting the mother, or else the latter bends over to let him fall onto the pile of sand and clothes laid on the floor for this purpose, or when she happens to be outside the home onto some leaves if the birth has given her time to collect them. The mother then awaits the afterbirth, after which she lies in her hammock with her baby

/131 cont./

844 wrapped in clothes either specially prepared for the event or improvised. The umbilical cord has already been tied by the midwife, and in the cases of unaided childbirth the mother does this herself, even cutting it with a splinter of wood and tying it as best she can with a vegetable fiber.

184 844 The midwife or the mother takes the afterbirth out of the house and throws it some distance away (a custom of Upper La Guajira) so that it shall be lost. They believe that if they bury it the newborn baby will have bad luck, will sicken and slowly die practically by wasting away. Nevertheless, there are regions, as in Uribia, where the custom prevails of burying it outside the house; in other parts, as in Jarara, the usual way is to put it under a fireplace /fogón/, which is then lit to give strength to the child and ward off infantile sickness.

845 When the delivery shows signs of complications or is abnormally delayed, the male consanguineous relatives in the house are asked to help by lifting up the woman by her armpits during the spasms of labor pains and by this means accelerate the process. Her husband may help at these moments, but at the present time children, youths, and virgins are not allowed to be present, although there are regions, such as Jarara, where the woman gives birth in a passageway or under the enramada /bough-covered shelter/, in full view of everyone, even her small children. There is no concern at all over this matter; childbirth is considered a normal phenomenon and unmarried women may also be present. /132/

[556] Rich and powerful women go to Maracaibo to have their children when their previous births have been difficult, as there they have clinics and doctors at their disposal.

844 Midwives. The midwife is a woman, usually married, who has lived her own professional experiences and has had further experience among her consanguineous relatives. Practice, inborn ability, and empirical knowledge of the phenomenon give these women a certain technique which makes them so famous that their services are greatly in demand. Some of them also know what care and attention the pregnant woman should receive as regards

/132 cont./

844 diet and the magic preventatives required for a healthy baby and an easy delivery; they also often have a knowledge of the properties of certain herbs of which they make frequent use in the exercise of their profession, as well as the magic requisites necessary to counteract the ill-effects of the violation of some taboo during the period of pregnancy, a transgression which may cause abnormally long labor.

For this reason their services are very efficient and highly valued by the community; on their expertness and the success of the cases they handle during their career depend their reputation, their popularity, and the fee they receive.

[554] The midwife's position is an honorable one. Hers is not an occupation that can be looked down on; although it is not practiced by women of high class, it does give those who exercise it a certain elevation in their familial and general status.

Prior to the birth an arrangement is made regarding the services of the midwife. She is paid according to the economic capacity of the future mother, adding something more to the agreed-on fee when the delivery happens to be extremely prolonged and difficult, that is, when it requires greater effort and assistance than the normal case. The usual payment includes a length of material for a robe (ten yards) of the color and quality requested by the midwife; several bottles of rum (five or more), some ornament, etc. The midwife's request is not always the same but varies in accordance with her personal needs at the time. Also she must be well fed all the time that her presence is necessary in the home of the mother.

846 556 Postnatal regimen. Guajiro mothers follow a special regimen which is in accordance with their social position. Those of strong clan groups who have at their disposal a large number of women servants and slaves can enjoy /133/ the luxury of remaining undisturbed without being bothered by any domestic duties, aided by their maternal kinswomen or those who replace these in caring for them. Guajiro women say that when the first child is born it is customary for the mother to remain in bed and out of the sunlight

[29 cont.]

*756 633 834 When the woman becomes pregnant, the spirit puts up with the situation without getting angry, but it does not show any such patience if she delays a length of time in the sexual act with her husband, or if she sleeps by his side throughout the night.

The female shaman's obligation, in the sexual aspect, goes to the length of forcing her to be but a passive entity during coitus, not permitting her body the slightest motion and also not permitting any endearments from her husband before the sexual act. When these dispositions are disobeyed, the shaman finds herself suffering during the night from especially terrifying and horrible dreams which fill her with fears and anxieties. [787]

*756 693 The man who marries a shaman gets to understand his wife's situation, and for this reason he is prudent in his actions: He does not demand anything but the strictly indispensable, and he is in accord with her in all matters related to her special state. [30]

*756 776 844 But in spite of all these prohibitions, the female shaman who becomes pregnant receives aid from the spirit at the time of giving birth. This assistance consists of an easy delivery of her baby and of counsel her spirit gives her on the simplest form of giving birth, the remedies she should take, etc.

*756 841 843 The shaman must not perform ceremonial acts of curing when she is in her menstrual period because the patient will become worse instead of improving. However, pregnancy does not present any obstacle to her activities, and she may accomplish cures during the entire period of gestation.

*756 834 [595] In the case of a male shaman, the spirit permits him to be with his wife, but for a very short time; he is also allowed, as are the rest of the Guajiro, to have several wives.

In summary, women shamans must cohabit exclusively with their husbands, avoiding all endearments, movements, the prolongation of coitus, and pregnancy. They may not exercise their functions during their menstrual periods. The male shaman also must be moderate in the sexual aspect and limit himself to his wife, or wives, as the case may be.

*756 262 The food taboo is limited to prohibiting the shaman from eating the flesh of such animals as he has received in payment

[66 cont.]
751 according to which "things which have once been in contact with
854 each other continue to act on each other at a distance after the physical contact has been severed." (45) [Cited in Spanish.]

45. Frazer. La Rama Dorada [The Golden Bough], III, 27.

751 There is another medical preventative, also of a magic
843 nature, taken to avoid infant mortality in Guajiro marriages after the death of the first-born child. This preventative obliges
[766] them to bury the body in a certain manner. It also imposes upon the mother a further seclusion, such as she underwent on reaching puberty (ceremony of initiation), and entails her taking certain medicines extracted from vegetable roots. If all these prescriptions are not fully complied with, her future children will die successively as soon as they are born.

844 Once the child is born, the placenta must be thrown a long way away from the house and completely lost to sight. If
[777] it is buried it will bring bad luck to the child, who in consequence of such an imprudence will live a weakling and suffer greatly until his death.

853 When only two or three days after the mother has given
827 birth, her breasts badly swell with severe pains and a lack of
755 milk, her husband must place his foot on her naked breast, pressing lightly on it, with which treatment the woman will recover. When a mother loses her milk after a long period of breast feeding and is no longer able to nourish her child, she must be struck on her shoulder and her breasts a number of times with the branches of a plant which is found mainly in the neighborhood of [67] Puerto Estrella and which on being cut emits a white liquid.

826 The Guajiro takes great care of any of his hair which has
754 been cut off, as he is afraid that it can be used to do him harm. This fear is based on the belief that if anyone can obtain possession of a lock of hair, whatever harm he may do to this will react directly on its owner; if that hair, for example, is thrown on the fire, its original owner will suffer a similar fate:

[71 cont.]

811 feeling. Not being able to understand the logical processes of life with its principal phenomena of birth, development, growth, old age, and death, the Indian looks for an explanation that agrees, at least in appearance, with his beliefs, with his limited capacity for knowledge, and he steadfastly adheres to the traditions received in cultural inheritance, traditions which all have a subjective flavor and in which the supernatural, the purely metaphysical – even within the physical phenomenon itself – dominates the intellectual and sensible panorama. If at first he 811 attributed the phenomenon of birth to the supernatural action, 844 far off in space, of an animal, a plant, or other object which in course of time became his totem in his mythical ancestor made divine, later his mental explorations try to find a new explanation; his totem for different causes having now lost its value and only remaining with him as a vague memory, he tries to find, let us say, a new explanation which agrees better with the reality surrounding him. Hence we find him affirming, like the Guajiro, that birth is due to the union of the masculine semen with the menstrual blood, which produces the fetus. The association, even if not exact, is not extraordinarily far from the truth in as much as the association of both these factors brings about an apparent conjunction of the same in order to accomplish the complicated processes of fertility and birth.

761 But, in the explanation of the phenomenon of death, it is 177 the realms of the unknown which continue to exert a major influence on the minds of primitives and, in the present case, on the minds of the Guajiro in particular. It is true that the constant influence of missionaries, colonists, traders and stock breeders, teachers and soldiers has started to change the state of things, inculcating in the Indian another class of beliefs which are not always coincident with reality, for the simple reason that three different races live together in our country, [72] and all are equally fanatical in their beliefs: the Negro with his fetishism and fantastic mythology; the Indian also with his mythology and his subjection to the spirits of the dead; and the Spaniard, as fanatic as the rest or as renegade. But it is also true that in the Indian's personality there still remains strongly impressed his primitive beliefs, his traditions accumulated over thousands of years, which

5: Simons K-5 (ca. 1882) 1885
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called *yara* if made of plaited straw, and *capanaso* if made of wool, with large tassel (worn behind). The two can be combined and adorned with a couple of feathers in front. When made entirely of feathers, it becomes *teróna*. An Indian's toilet would not be complete without a *kapiquito*, a piece of leather fastened round the left wrist by a twist of wool to receive the recoil of the bow-string when shooting. Paint is common to both sexes, and in excess. They assert that it saves their complexions from the sun. The last thing an Indian does, on mounting horse for the day's journey, is to call for the powder-box, and plentifully besprinkle his face. The powders *mapuatopo* or *marua* are rotten wood; *guanapai*, a black stain from a wild nut; and *parisa*, very popular among the fairer sex, is the colour extracted from a leaf and mixed with fat.

The woman's dress is invariably, at present, made from foreign cotton, and is a plain sack with a hole for the head and two others for the arms. With the wind it blows out and makes her look like a balloon. The white cotton is dyed black with divi-divi, or yellowish-brown with mora (yellow wood), or reddish-brown with the suckers of mangroves. The Indians are exceptionally clean and nice in their dress, and, however poor, keep a reserve suit for state occasions. Women alone wear the *púna* and the *sirapo*. The púna are like a pair of braces; long strings of beads passing over each shoulder to cross each other on the breast and back, held in position at the waist by the sirapo, a sort of sash or belt made of beads likewise. Small strings a few ounces in weight are placed on the female child a few months after birth, and gradually increased, according to the strength of the child and the purse of the parents. Púnas are made with any beads except black, a red variety with white eye (*iauhón*) preferred, and weigh from 2 to 10 lbs. With sirapos any coloured bead will do, *pinar* or black ones the rule, and they weigh from 1 to 10 lbs. A married woman may wear the púna until her first confinement, when it is laid aside. Poor Indians who cannot afford beads for the púna make it of cotton dyed black and braided. Among the many necklaces, tumas are the most valuable. These curious perforated stones are only found in the graves of prehistoric races, both in the peninsula itself and the Sierra Nevada. There are many varieties. The round ones varying in size from a large marble to a pea are *túma* (a name generalised by the Spaniards); those in shape of small charm-barrels are *amurud*; the pear-shaped, according as they are long or dumpy, *peringa*, and *guariraiapa*; the bugle is *parauria*, &c. Mineralogically they are bits of red jasper, cornelian, and reddish sardonyx. Their value depends upon the intensity of red and size. A large one at present is worth a head of cattle; a necklace has from 15 to 30, varying in size. Bracelets are as varied and in as much profusion as necklaces; they are called *hipana*, from *shapo*, the hand. On the foot they also wear strings of cornelians and beads. They have two names, the aristocratic *cushihandr* and the common *guaurihena*.

7:Bolinder T-5 (1920, 1955) 1957
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and shrieks. Francisco put on a spurt and got there ahead of us; then he turned and called to us:

'Hurry, there's a child being born!'

He pointed to our camera, evidently thinking that that was an event to be filmed.

The Indians consider childbirth a natural function that does not need to be hidden. It often takes place in the presence of the entire household, even of children, and if neighbours arrive, they can be present too. Even intimate marital acts take place quite openly, to the amazement and embarrassement of a white person. We thought it best for my wife to go in to the woman in labour, while we sat and talked with the grandfather, who was sitting by himself by the fire. Soon some children came and joined us, having evidently been sent away from the scene of the birth, where something apparently had gone wrong. Now they could look their fill at two white men instead.

The old grandfather was talkative. He told us how the eldest son must always come into the world with the wife's family. There, too, a newly married couple live for the first year. If they are staying elsewhere, the husband takes his wife to her parents' home when the child is expected. For a long time she will have been taking various decoctions of herbs and observed certain precautionary measures and rules intended to influence the birth favourably. The wife's family is responsible that all will go well. Should the child or mother die, the man has the right to demand damages of his wife's family. On the other hand, said the old man, the second child is born in the father's family, and they must take the risk. Subsequent children can be born in the couple's own home.

A pregnant woman must keep away from funerals, graves and anything to do with death, and it is very important that she takes care not to catch sight of a snake. Snakes have a bad influence on parturition. Under no circumstances may a husband kill a snake while his wife is pregnant. A child is a weak, defenceless being and exposed to attack by dangerous spirits. There is an intimate connection between the father and the child, and what the father does is of

71Bolinder T-5 (1920, 1955) 1957
SC13 Goajiro SC13

843 [224] importance. Thus, while the child is on the way, he must not hunt with firearms, but only with bow and arrow. If he goes on a journey of any length after the child has come into the world, he must lay his saddle-girth round the babe or put his foot on its chest before he leaves. If he forgets to do that one can lay a pair of his old sandals on its breast.

766 844 If the first-born dies, it is feared that the others will do the same. The baby is placed head down in an urn with a lid and buried beneath a certain kind of tree. The mother often has to undergo another period of confinement, it being thought that all the rules had not been observed during her real period of puberty, and that that had an unfavourable effect on childbirth. If all the instructions are not observed, there is danger that the other children will also die.

844 My wife came back and told us that the child was born and all had gone well. It was the third child. The woman had lain on her back on the ground with legs straddled, and they had strewn a thick layer of fine sand under her crotch, so that the babe should land softly. An aunt of the woman's helped her, and her husband was there and helped to lift her and hold her during the final pains. The mother was now to keep quiet for a few days and, above all, not expose herself to the sun.

846 [556] The old man explained that the rich let their women rest for weeks after giving birth, living on maize gruel and light food, while poor mothers have to go out and work as usual straight away. The child has the breast in the evening 853 when the mother goes to bed; at three in the morning when everyone gets up, and occasionally during the day. In the better families the child is weaned with the help of maize gruel and goat's milk and a female slave takes charge of it, the mother having so many other duties. There are even some who keep wet-nurses, he said.

854 Then more men appeared and a woman who sat behind my wife, just outside the circle. I distributed tobacco and conversation became lively. My wife was surprised that Indian babies were allowed to sit upright so early. She was told that at first the mother supports it with her hand, and

7:Bolinder T-5 (1920, 1955) 1957
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riage. A Guajiro woman has no right to sell her body. The law does not recognize prostitution.

A married woman's relatives and clan do not leave her entirely in her husband's hands. He may not do as he likes with her, nor cause her suffering. Suffering and discomfort she is bound to experience in childbirth, however, and of that he is the primary cause; thus whether as a result of legal or illegal relations, the man must compensate the mother for her confinement by giving her family a few cattle. The woman herself may not eat their meat under any circumstances.

Originally the Guajiro clans were exogamous; members were not allowed to marry within the clan. That is no longer insisted upon, but not only brothers and sisters, but maternal males and cousins on the mother's side, are still reckoned among the forbidden degrees. It is unthinkable that an Indian girl should marry her maternal uncle; that would be like having her father for her husband. It once happened that an uncle and niece had a secret relationship and the girl became pregnant. A monk married them, but the Indians regarded the relationship as a heinous crime and the whole district reacted so violently that the couple had to leave the peninsula and go far away, where there was no risk of meeting members of their tribe.

There is nothing to prevent an Indian getting himself several wives. Infrequently white men have married into Guajiro families and they too have had to pay a bride-price. A number of poor Creoles have contracted Guajiro marriages with poor girls. I have already mentioned how foreign oil workers made Guajiro marriages. In those early days there were no arrangements made for employees' families, and the Guajiro girls suited those primitive conditions very well, though as a rule such marriages with Indian girls were very short-lived, as those of the Creoles with them still are. The girl is soon abandoned, if that can be done without risk, the girl's family in such cases being powerless. So the Indians told me.

The monks had already told us that where Creoles had married Guajiro girls of good family, those marriages had

8:Armstrong & Métraux E-4 (no date) 1948
SC13 Goajiro SC13

726 on equal terms. He then approached the enemy from the left while making quick movements, jumps, and turns, with his legs apart and his knees bent. More recently, according to Ernst (1887 c), war is not declared, attempts being made to take the enemy by surprise.

[747] Wars last indefinitely, sometimes being broken by a peace brought about by an influential "civilizado" or the Capuchin monks, the latter sometimes paying the retribution demanded out of their own pockets.

579 Some tribes, such as the *Cosina* of Serranía Cosina (actually a conglomeration of outcastes rather than a sib), make their living almost entirely by robbery and pillage, destroying houses, stealing cattle, and killing or enslaving their enemies.

LIFE CYCLE

843 **Birth and childhood.**—During pregnancy a woman continues to do her heavy work up to the very hour of delivery. At childbirth, the shaman

844 pronounces various spells over the patient and applies poultices made of

[156] dried flowers, roots, etc. A large, heavy stone placed over the womb and vigorous massaging bring about the birth. If the placenta is not soon expelled, the woman drinks a medicine concocted by the medicine man. As soon as the child is safely delivered the father serves rum and chicha

[484] to all his relatives. If the pains of childbirth appear when the sib is on the march, the woman mounts and rides ahead so that when the sib catches up the event is practically over. The husband cuts the cord with his machete and cauterizes its ends with a glowing ember. The woman

[854] then continues on the march with the child in a sling on her back. When the permanent camp is reached she washes herself and the child.

851 Baptism is a Christian ceremony which the *Goajiro* have adopted, and

551 most of the Indians are called by Spanish names, as their real names may

177 not be mentioned. Teknonymy is practiced; a parent is addressed by its child's name plus a prefix, nushi or sushi for the father, ni or si for the mother. Thus, a father may be called Nushijuan after a son or Sushijuana after a daughter.

857 At 6 or 7, girls learn to grind salt, pick cotton, and tend the smaller

868 animals; the boys imitate their fathers.

855 Parents are said to show little affection for their children, sometimes

[436] selling them at Sinamaica. They receive $10 or $15 for a child of 8 or 9 years. The purchaser becomes the child's guardian, teaches him the Catholic faith, and keeps him until he is 17 years old. These children

736 rarely return home. Abandoned children are taken to the San Antonio

797 orphanage, where the girls continue to wear their *Goajiro* dress, but the boys are put into jackets and pants.

881 **Girls' puberty.**—At her first menstruation a girl is isolated in a small dark hut and stripped of all her ornaments. She lies in a hammock, sometimes hoisted near the roof. For the first 2 days she drinks no

/537 cont./
614 not lose its green leaves, even in the dry season. The Indians
212 seek shelter under its branches during storms, because lightning
773 will not strike there.
[824]
[821]

/538/ Mareiwa created an Indian woman named Borunka; she became the mother of all the Guajiro people (13).

[114]

13. Chaves (1953, p. 181) reports another myth of the "Origen de los Guajiros," in which, however, the totem clans are not mentioned; therefore, no contradiction of the myth presented here can be brought forward from there.

He also gave her a companion, by whom she became pregnant. When the time of her delivery came, however, she felt incapable of giving birth. The pains lasted for three days without delivery. Her vagina was set with teeth. Mareiwa removed them. At the same time he took two ribs, the lowest one from each side, from her mate. He inserted them in Borunka so that she could later give birth without hindrance, though not without pain.

614 Since loss of blood was connected with delivery since
212 then, Mareiwa summoned all the birds. He commanded the
773 sangre de toro, or pincwait, to wash itself where the birth
825 took place. He gave the same order to the troupials (weaver
● 844 birds of the family Icteridae), as well as to the icó /ishu, Phoenicotraupis rubra/ with the black wings, whose breast feathers and head-tuft are red in color, and finally to the macaws. The woodpecker /Ceophloeus lineatus/ arrived late for this bath. Mareiwa said to him, "You came late, to be sure, but I shall paint your tuft anyway," and he painted it red. Thus, the birds mentioned have red spots in their plumage.

614 Borunka bore several children, and the Guajiro pro-
212 ceeded to multiply. When there were many of them, Mareiwa
773